

THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

[ESTABLISHED 1840].

"I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart: I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation" (PSALMS 40: 9, 10).

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Thursday, July 17, 1919.

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EIGHTY-NINTH ANNUAL GENERAL CONFERENCE.

(Concluded from page 439).

THE THIRD SESSION (CONTINUED).

The first regular speaker was Elder David O. McKay. He said his thoughts were on home-building and the home spirit. He cited the commandment of the Lord that His people should teach their children the principles of the gospel and have them baptized at eight years of age. He said great changes are taking place in the earth, some for better, some for worse. Old established forms of government have given way to theoretical practices, some dangerous and some even infamous. The basic formation of society, the home and the family, is menaced. He read a paragraph written by a student of sociology, wherein was mentioned the tendency to overthrow the home and the family and the institution of marriage.

Latter-day Saints know that in the home there is nothing temporary, all is eternal in the relationship of the family and the marriage covenant. The home is the cell unit of society, and in the home lies the safety of society and of the state. All the auxiliary organizations of the Church are designed to assist in training the youth of Zion, but none of them can supplant the training and influence of the home.

There are fundamental principles to which Latter-day Saints should pay heed. One is the eternity of the marriage covenant; and Elder McKay exhorted the young people to live worthy to be married in the house of the Lord. Second, is the spirit permeating the Ten Commandments. He quoted, "Honor thy father and thy mother," and said that word honor, with all its synonyms—

reverence, obedience, love, etc.—is the keynote of the successful home. Elder McKay said he believes that during the first five years of a child's life parents sow the seeds of obedience or disobedience. There are too many "don't's" in the life of the child during the first five plastic years of its life. Teach the children there are laws and rules in the home, and show them the wrong of disobedience.

Elder McKay read from the manuscript of "Gospel Doctrine, words and teachings of Joseph F. Smith," and said the home of the late President Joseph F. Smith was an ideal for Latter-day Saints, and he expressed the prayer that the saints might emulate the example of the lamented Church leader.

"Thy spirit of love," a duet, was sung by J. R. Boshard and Elizabeth Evans, of Provo.

Elder Anthony W. Ivins was the next speaker. He read a text to the effect that the former things have passed away and all things are made new, from a revelation given to St. John on the Isle of Patmos.

Elder Ivins spoke of the time that has passed since the Declaration of Independence, 143 years, and said the great changes that have taken place since that time were neither hoped for nor expected. Especially important are the events to Latter-day Saints. It meant not only the breaking down of kingship and tyranny, but it meant the opening of the way for the restoration of the gospel and all the attending events.

The Church has been assailed by enemies from without and traitors from within, but notwithstanding it has grown and the purposes of the Almighty are being brought about. The saints have met in general conference to transact Church business and to consider what is best to be done, with the help of the Lord. Without the state, said Elder Ivins, the Church could not progress; and without the teachings of Christianity stable laws could not be enacted; so in that regard the church and the state are inseparable. Elder Ivins referred to the trying times through which the people have passed since the last general conference. He mentioned the great war which at that time was desolating the earth; the influenza epidemic; and the loss of the Church leader, the late President Joseph F. Smith. The Lord, he said, has raised up another leader to direct His affairs upon earth in this new era. For, said he, the world of 1919 is not the world of 1918. He referred to the stupendous effort put forth by the nation to bring the war to a close, the gigantic scale on which troops were amassed and transported, and the unflinching and marvelous courage of the American soldiers. "And the Lord be praised," said Elder Ivins, "that Woodrow Wilson met the situation as well as he did."

The next speaker was Elder Melvin J. Ballard. He said he believes the events that made necessary the postponement of the general conference from April to this time were in accord with

the purposes of the Lord. The elders are to carry to the world the warning that the judgments of the Lord are being poured out upon the earth. Men have tried to relegate the judgments of God to the sphere of accident or coincidence, but the great afflictions are no more nor less than the Lord speaking in wrath, because the children of men will not repent. Elder Ballard said man cannot build so secure as to protect himself from the judgments of God. The great *Titanic*, which was sunk by an iceberg, was supposed to be unsinkable; it was a great and necessary lesson; nothing is secure from the hand of God. The great war, the scourge of influenza and other diseases that are baffling science, are the judgments of the Lord. Elder Ballard said he had asked the Lord in anguish why babes, mothers, the innocent as well as the guilty, should be stricken, and he said he was given an answer that the Lord is calling the world to repentance, because the time is near at hand when the Savior shall come and the wicked shall not stand in His presence. It may not be influenza, but it will be one scourge, one affliction after another until the world turns from wickedness and repents. He said he esteemed it a great honor to be a special witness of the Lord Jesus Christ, and he feels his weakness; but, with the help of the Lord, and the patience of his brethren, he will endeavor to fill the position to which he has been called.

The closing musical number was, "For the strength of the hills we bless Thee." The benediction was by Elder Fred. A. Mitchell.

THE FOURTH SESSION.

The minutes of this session held in the Tabernacle on Monday afternoon, June 2nd, were omitted from the conference report in the *Deseret Evening News*, from which we copy, and we are unable to do more than mention the names of the speakers (supplied by President George Albert Smith), as follows, being elders lately released from the Presidency of several missions in the United States and their successors: Walter P. Monson, New York, George W. McCune; John L. Herrick, Denver, John M. Knight; German E. Ellsworth, Chicago, Winslow F. Smith and Heber C. Iverson, who succeeds Elder Ballard at Portland.

THE FIFTH SESSION.

Promptly at 10 o'clock Tuesday morning President Grant called the fifth session of conference to order by announcing the opening hymn, "High on the mountain top." The opening prayer was by Elder Joseph R. Shepherd, president of the Logan temple. Mrs. Francisca Parkinson sang a solo, "My heart ever faithful."

President Heber J. Grant, in opening remarks, said the presidents of all the missions have had the support, the faith and prayers, of the saints and Church authorities. He said there is, unfortunately, an impression that mission presidents are being

released because of inefficiency or unsatisfactory results. This, he said, is wrong and he desires to correct the impression. They have been released by unanimous vote of the First Presidency and the Council of the Twelve to come home after filling, every one of them, honorable missions. President Grant paid tribute to the army chaplains, Calvin Smith, Herbert Maw and Brigham H. Roberts. He called on Elder Charles A. Callis, president of the Southern States mission, to be the first speaker.

Elder Callis said he wished, in behalf of the mission presidents, to express gratitude to President Grant for his kind words and feeling toward the mission presidents, and wished to assure him that the feeling of love and confidence is reciprocated to the fullest degree. He referred to the good work being accomplished by Elder Talmage's articles in newspapers throughout the country, and to the widespread influence for good of a sermon preached by Elder Whitney, which was published in a great newspaper in the field covered by his mission. He paid tribute to the faithful elders who go forth to preach the gospel, and expressed gratitude that the instances of elders failing in their duty or falling are few and far between.

The next speaker was Elder Joseph E. Robinson, former president of the California mission. He said that after 19 years in the ministry he can say as the father-in-law of Moses said: "Now I know that the Lord is greater than all gods." Elder Robinson said he has seen the manifestation of the spirit of the Lord, has seen humble servants magnified and made strong. He said he is glad to be home, after doing his best in the ministry. He expressed gratitude for the man chosen to succeed him, to whom he paid tribute. He spoke of the work accomplished in the mission field while he had been there, and said that while, naturally, there are heart pangs at leaving those whom he had learned so much to love and the work so long, so near and dear to his heart, yet he is glad to return home. Elder Robinson referred briefly to the judgments of God being poured out on the earth, and exhorted the saints to stand ready for the coming of the Lord.

Elder Joseph W. McMurrin, of the First Seven Presidents of Seventy, successor to Elder Robinson as president of the California mission, was the next speaker.

Elder McMurrin said his former experiences in the mission field convinces him he is not being sent on an errand of man, but he has been called by the authority of the holy priesthood, and actually has the right legally to call men to repentance and to administer unto them the ordinances of the saving gospel of the Lord Jesus Christ. He said he thanks God for his past missionary experiences, and that he has had a happy life because of the gospel of the Redeemer of the world, happy in the knowledge that he is a member of the Church of the living God. He expressed love, support, confidence in President Heber J. Grant, in just as full and rich measure

as his predecessor, the late President Joseph F. Smith; for, said he, President Grant has been called of God as were all the prophets of the Lord.

Elder Nephi Jensen, president of the new Canadian mission, was the next speaker. He said he is deeply grateful for the confidence the authorities of the Church have seen fit to repose in him. Never in his life has he felt so deeply humble, but he feels to say, in the words of the song: "I will go where you want me to go, dear Lord; I will be what you want me to be." If he were obliged to choose between forgetting his testimony of the gospel and forgetting all that he has learned from books, he would choose to remember that Jesus is the Christ and that His gospel is true. He rejoices in his testimony that Joseph Smith was a prophet of God, said Elder Jensen, and expressed the prayer that, as it was the "darling theme" of the heart of the late Elder Jesse N. Smith, his father-in-law, so might it always be with him.

David Reese sang a tenor solo. "Hosannah."

President Heber J. Grant said he wished to indorse what Elder Jensen said about Jesse N. Smith. He was one of the grandest men he ever knew. He was one of the best read men he ever knew, but he would have preferred to forget all he knew from books rather than his testimony of the gospel. President Grant said Elder Jesse N. Smith told him at one time Illinois produced two of the greatest statesmen that ever lived, one was Abraham Lincoln, and the other was Daniel H. Wells; and President Grant said he had more than once heard President Brigham Young say Heber C. Kimball was his prophet, and Daniel H. Wells was his statesman.

Elder E. Wesley Smith, recently called to preside over the Hawaiian mission, was the next speaker. He said it is his desire to go forth on his mission and accomplish all that lies in his power, with the help of the Lord and the support of his brethren. He said he is going to the land where he was born, while his parents, his father being the late President Joseph F. Smith, were sojourning on the Hawaiian Islands. He said when he was born his hair was red, and when the natives saw the little red head on the pillow they gave him a name—and he pronounced it, but did not spell it. He said he feels honored to go, as a representative of his father, whom the islanders loved so much.

The closing song was, "Come, let us anew, our journey pursue," congregational, with Edward P. Kimball at the organ, and B. Cecil Gates conducting. The closing prayer was by Elder Edward H. Anderson.

THE CLOSING SESSION.

The closing session convened in the tabernacle Tuesday afternoon, June 3rd, at 2 o'clock. While the congregation was assembling Professor Edward P. Kimball played a prelude on the

organ. The opening hymn was "Praise to the man who communed with Jehovah," sung by the congregation, with Professor A. C. Lund conducting and Professor Kimball accompanying. The opening prayer was by President Stephen L. Chipman, of Alpine stake. The second musical number was "Redeemer of Israel."

President Grant said one of the greatest missions in the Church is conducted on the temple block, under the direction of Elder Benjamin Goddard, and he called on him to speak. Elder Goddard said he has the assistance of 40 or 50 missionaries, who meet hundreds of tourists and visitors every day on the tabernacle grounds; and they are diligent in proclaiming the gospel. The strangers listen attentively to the testimonies and eagerly ask questions about the faith of the Latter-day Saints.

The next speaker was Elder Samuel O. Bennion, president of the Central States mission. He said there is no question in his mind that the work of the Lord is being performed in the mission fields, and that it will continue to grow and prosper. Elder Bennion related faith-promoting experiences and observations in the mission field, and said they are numerous; answer to prayer, fulfilment of prophecy, dream manifestations and fulfilment of blessings pronounced on the heads of elders, by men holding authority to bless them in the name of the Lord.

Elder Theodore Tobiason, new president of the Swedish mission, the next speaker, bore his testimony that the Latter-day Saints are engaged in the work of the Lord, and he testified that the Lord had made known to him that President Heber J. Grant was the proper successor to the late President Joseph F. Smith. He had never doubted, but, nevertheless, he testified that in a fast meeting some four weeks ago, in the temple, President Heber J. Grant was speaking. Elder Tobiason said he was gazing intently at President Grant, and all at once there seemed to appear in his place the beloved late Church head, President Joseph F. Smith. He believed it was just as true as the circumstance was when the mantle of the Prophet Joseph Smith fell upon Brigham Young at that historic meeting in Nauvoo; and Elder Tobiason said he has heard numerous Saints, who were present in the temple a month ago, testify that they saw the same manifestation that he saw. He closed with the prayer expressed for the blessings of the Lord upon his work on the earth.

Elder Rey L. Pratt, president of the Mexican mission, was the next speaker. He said it is a special treat for the mission presidents to come to conference and listen to the inspired words of the authorities of the Church. The prayer, "God give us men," has ever been answered, now as always, as far as the Latter-day Saints are concerned. He said when he votes to sustain President Grant he realizes that it means not mere formality, but actually to support him and work under his direction for the upbuilding of

the kingdom of God. Elder Pratt said his great desire is to continue to labor in the ministry just so long as those in authority wish him to. He said he loves the Mexican people, and he resents the hatred that is often expressed against them. Elder Pratt testified that the Book of Mormon is the record of the progenitors of the Mexican people and the Lamanites, and records how the word of the Lord shall be brought to them.

The next speaker was Presiding Bishop C. W. Nibley. He said he knows the saints will return to their homes from this Conference with the feeling that the Lord is still at the helm and is pleased with His Church, as a whole. Bishop Nibley said there has run through the speaking throughout the sessions of conference a spirit of missionary work. He said he has been impressed with that feeling ever since President Grant became president of the Church. The world needs the message of the gospel, Bishop Nibley said; and if he were asked what most the world needs his answer would be: A knowledge of the true and living God. The Lord has made the Church what it is, said Bishop Nibley, and he asked: "Cannot the Lord's people do something for the world to show their appreciation for what the Lord has done for them? Cannot the Lord's people give the world the benefit of the knowledge they have of the only league that will bring lasting peace to the earth?"

Arnold E. Blackmar sang the sacred solo, "O Lord, remember me."

President Heber J. Grant made the closing address. He read from "Abraham Lincoln's Dont's:"

"Take all the Bible you can with reason and the rest with faith and you will be a better man." President Grant commended the thought, and others he read; one concerning observance of the Sabbath. He appealed to the saints holding the franchise to send no man to the legislature who is not in favor of a Sunday closing law. Unusual as it was, a round of applause, actual hand-clapping in the tabernacle, greeted the statement. Another thought expressed was that the benefit of labor should accrue only to the prudent and willing laborer, and President Grant said he wished that sentiment could be impressed on the I. W. W.

He said he indorses every word that has been said during the sessions of conference, and avowed that he would endeavor to discharge the duties of the high and exalted position to which God has called him, in a manner satisfactory to the Lord and to the Lord's people. He said he will take counsel always in administering the affairs of the Church and in expending Church funds, as trustee-in-trust. He prayed for the blessings of the Lord upon the saints and upon the honest in heart in all the world.

The closing hymn was "Up, awake, ye defenders of Zion." The benediction was by President Seymour B. Young. Conference was adjourned until next October.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 17, 1919.

EDITORIAL.

THE DEPARTURE OF PRESIDENT RICHARDS.

UPON the 11th inst. President George F. Richards, accompanied by his wife, took leave of Great Britain and began his homeward journey to the valleys of the mountains. They sailed on the s.s. *Melita* for Montreal, and intend going thence directly to Salt Lake City, where the loving hearts of their children and grandchildren, numerous other kindred and many friends impatiently await their coming to welcome them to home and fireside, and to the society and councils of the leaders of Israel. It is a joyous journey they have begun, with a glorious end almost in view, but a few days ahead of them.

President Richards was called to succeed Elder Hyrum M. Smith, as President of the European Mission, and arrived in Liverpool to assume the duties of this office on Friday, August 25th, 1916, and his release to return home was received here from the First Presidency of the Church on the 8th inst.; nearly three years!

The fidelity with which he has performed every duty is borne witness to by the elders and saints of all the conferences, over which he has most carefully presided, as watchman, guide, counselor and friend. He completely won the confidence of the people over whom he presided. They part with him with a measure of reluctance and sorrow; but with gratitude and praise for the association they have had with him—for the stimulation to their faith and the blessing his ministry has been to them.

Prior to leaving, on Monday evening, there was given, in his and Sister Richards' honor, a concert and sociable at mission headquarters, Durham House, Liverpool. A large company of saints assembled—all that could be well accommodated—and participated in the program arranged for the occasion. President George Albert Smith and family, Elders Cottam, Wells, Haddock and Wheeler, of the Liverpool office, Elder Newton L. Andrus, returning from the Netherlands mission, President and Sister Benjamin R. Birchall, of the Irish conference, and Sister Jackson, of Oldham, were present.

The concert was most enjoyable, comprising songs, recitations, instrumental, piano and violin solos, and congregational singing. Between the parts a sumptuous repast of delicious food was served, and the presentation to President Richards of an elegant diamond ring, and to Sister Richards of a handsome bracelet, was made, as tokens of loving remembrance from the saints of the

European mission. Elder George S. A. Tofte was master of ceremonies and conducted the proceedings, making the presentation speeches in his usual felicitous fashion, to which President Richards responded in a beautiful and most feeling farewell address, and Sister Richards, in no less eloquent manner, expressed herself in a few happy words and tears of appreciation.

President George Albert Smith pronounced the benediction and the company dissolved, interchanging congratulations over one of the most delightful social parties they had ever attended.

Characteristic of the thoughtfulness of his brethren and patriotic love of his fellow-countrymen was President Richards' last act the day before sailing. It was to visit the Everton cemetery, where lie the bodies of 640 American soldiers, whose names are all on record there, victims of the influenza epidemic and other diseases—soldiers, who as truly gave up their lives in their country's service, as those who perished on the field of battle. Among these are some from Utah and Idaho, who were members of the Church. One of them, Perry J. Clegg, of Ucon, Idaho, was known by Elder Arnold G. Holland, who, with Sister Richards and George Albert Smith, Jr., accompanied President Richards to the cemetery and located the grave of his friend.

They stood at its head, and there President Richards made a dedicatory prayer, such as is usual among the Latter-day Saints, of this grave in particular and of all the graves of the American dead within the Everton cemetery.

J. F. W.

THE SIGNING OF PEACE.

BETWEEN 3 and 4 o'clock in the afternoon of Saturday, June 28th, 1919, the Treaty of Peace, ending the great world war between Germany and the Allied and Associated Nations, was signed at Versailles, France. It will be known, in history, as the Treaty of Versailles. The ceremony took place in the renowned *Galerie des glaces*, hall of mirrors, of the historic chateau, in the room where the peace between France and Germany in 1871 was consummated, and Wilhelm I., grandfather of the late Kaiser, was proclaimed Emperor of Germany.

A London correspondent has beautifully described the attendant scenes:

"Those who were at Versailles on June 28th, are never likely to forget their approach to the chateau, by way of the great avenue lined by cavalry, sitting motionless on their horses, their red and white pennants making a line of color nearly a kilometre long, while behind them was another line of infantry. Over head aeroplanes came and went, some soaring until they were almost lost to sight, others swooping low over the great, silent crowds which had assembled near the chateau. Now and again a cheer

broke out as a delegate, passing in his car, was recognized, but this was rare; for the most part the people waited quietly for justice to be done. The whole courtyard of the chateau was lined with French poilus. Inside, the grounds were thronged by the public, including large numbers of British and American soldiers. The German delegates entered from the garden side of the palace, after the great *Galerie des glaces* had received the Allied delegates from the Eastern entrance. From one part or other of the grounds one could hear the strains of the bands, but the keynote of the whole scene was one of amazing restraint. One could see that everything was in readiness. The historic fountains were not playing, but water was flowing at a quarter pressure from their jets, and was to be released at full power once the Treaty was signed. There were Gardes Republicaines in brilliant uniforms; there was the French army represented by young soldiers and by war-stained veterans; there was the amazing splendor of the palace of Versailles itself. Everyone realized that the signature of peace had something of the nature of a sacrament and they solemnized it by dressing for the occasion."

It was an impressive ceremony, simply arranged and carried out in less than an hour. The four documents had been prepared and seals affixed, so that there only remained the signatures of the delegates to be added. The imposing documents, printed on Japanese vellum, comprising the main treaty and the three subsidiary treaties, were brought to Versailles in a leather case and disposed upon two tables—two on each table—and the delegates proceeded to sign in the prescribed order, as announced by M. Clemenceau, President of the Conference, who presided at the solemn function.

The first to sign were the German delegates, Herr Hermann Müller, foreign minister, and Dr. Johann Bell, minister of communications. They were followed immediately by the American, British and French delegates, and by the Italian and Japanese, as being the principal allied and associated powers; and by the representatives of the following additional powers, parties to the Treaty: Belgium, Bolivia, Brazil, Cuba, Ecuador, Greece, Guatemala, Haiti, The Hedjaz, Honduras, Liberia, Nicaragua, Panama, Peru, Poland, Portugal, Roumania, The Serb-Groat, Slovene State, Siam, Czecho-Slovakia, and Uruguay. China is named in the Treaty, but at the last moment her delegates declined to sign.

The signatories for America were, Woodrow Wilson, Robert Lausing, Henry White, Edward M. House and Tasker H. Bliss; for Great Britain, David Lloyd George, Andrew Bonar Law, Viscount Milner, Arthur J. Balfour and George N. Barnes; for France, Georges Clemenceau, Messrs. Pichon, Klotz, Tardien and Jules Cambon; for Italy, Baron Sonnino, the Marchise Imperiali, and Signor Crespi; for Japan, Marquis Saionji, Baron Makino, Chinda, Matsui, and Ijuin.

Witnesses to the signing were, at one end of the long hall, about three hundred representatives of the press, and at the other end an equal number of distinguished guests. The solemn compact, which it has taken seven months assiduous labor on the part of the delegates to frame, after mentioning the above Allied Powers on the one hand and Germany on the other as the respective parties, reads as follows:

" Bearing in mind that on the request of the Imperial German Government, an armistice was granted on November 11th, 1918, to Germany by the Principal Allied and Associated Powers, in order that a Treaty of Peace might be concluded with her, and

The Allied and Associated Powers being equally desirous that the war in which they were successively involved, directly or indirectly, and which originated in the declaration of war by Austria-Hungary on July 28th, 1914, against Serbia, the declaration of war by Germany against Russia on August 1st, 1914, and in the invasion of Belgium, should be replaced by a firm, just and durable peace, for this purpose the high contracting parties, * * * having communicated their full powers, found in good and due form, have agreed as follows: From the coming into force of the present Treaty, the state of war will terminate. From that moment and subject to the provisions of this Treaty, official relations with Germany, and with any of the German states, will be resumed by the Allied and Associated powers.

Then follows the 40 articles of the Peace Treaty, including the Covenant of the League of Nations, which constitutes the first part.

We have already commented upon the provisions of the Treaty, which the Germans vainly tried to have modified before signing. It is a tremendous achievement, within the time given to it, to formulate such a document concerning such momentous, far-reaching questions, relating to the welfare of so many of the peoples of the world.

Every National power and the representatives thereof, contributing to the creation of this most original document, justly aspires to renown in the annals of time; and should the Treaty be confirmed by the governments proposing it and it prove to be practical in the working out they will realize it beyond all comparison. For no treaty of peace, no compact of nations, in the history of all the world, has been so stupendous in its comprehensive provisions for the allocation and government of so many of its varied races and peoples. No such ambitious scheme of control for the security of the humble, and freedom of the enterprising, and safeguarding of the rights of all sorts and conditions of men, was ever before proposed, outside of the books of academic statesmen and social philosophers.

The League of Nations may be experimental; in some phases it is bound to be. Fortunately it is susceptible of amendment and

must be given a trial. Whether it and the Treaty of Peace may be sufficient to have henceforth forbidden war among the nations of men, and stopped the wholesale human bloodshedding, may be doubted. They certainly make it difficult and in all likelihood short lived.

We are living in a time when war and pestilence, strife and famine, the terrifying disturbances of nature, and appalling conditions must be looked for, according to all the prophets; that men may be brought down in humility before the Lord, and turn from their wickedness and unbelief. Because we know that it is a day when the judgments of God are being poured out upon the nations, it is hard to believe that the great peace may come through the devices and efforts of men who know not the Lord. Nevertheless it is for saints, as well as sinners, to give heed to every voice that sounds a warning, and support to every measure designed to bring better conditions upon the stricken world. For this reason we gladly acclaim the achievements of the great Peace congress of Paris, and do honor to those who have made the supreme effort which has led to the Treaty of Versailles. There is much to be thankful for in the great Treaty as it is, and to inspire hope for better things to come; even though we may not yet join in the glorious paean of praise so beautifully carolled in the song of Tennyson:

Ring out the grief that saps the mind,
 For those that here we see no more;
 Ring out the feud of rich and poor,
 Ring in redress to all mankind.

Ring out old shapes of foul disease;
 Ring out the narrowing lust of gold;
 Ring out the thousand wars of old,
 Ring in the thousand years of peace.

Ring in the valiant man and free,
 The larger heart, the kindlier hand;
 Ring out the darkness of the land,
 Ring in the Christ that is to be.

J. F. W.

CHAPLAIN CALVIN S. SMITH.

It has been a pleasure to meet Lieutenant Calvin S. Smith, Chaplain in the United States National army, on his way home, after serving his country in France, and a period of study with a detachment of United States officers at Leeds. He sailed from Liverpool on an American transport, July 7th, going via Brest.

The following account of his military service is of unusual interest:

Calvin S. Smith was commissioned February 16th, 1918, as a First-Lieutenant and Chaplain in the United States National army,

and was ordered to Camp Lewis, State of Washington, for duty with the 91st, or "Wild West" division. He was first assigned to the 362nd Infantry, but was shortly after made chaplain-at-large in the 91st division. His duties were to look after the welfare of the Latter-day Saint men in that division. Of these, there were about 1700. While at Camp Lewis he obtained permission to fit up the 346th M. G. hall as a rest room, recreation room and library for them. The Church and the State of Utah both contributed means for the furniture and fittings of the hall. But it was not made ready for use until the day before the Division was ordered to France, and it became a legacy to their successors in the camp.

On the way to France Chaplain Smith organized French classes for the men on his boat, and was one of the ship censors. After arriving at the training area at Martigny, he was made censor for headquarters troops and detachment, and staff mess-officer, in addition to his duties as chaplain-at-large. He was with the division staff in the St. Mihiel offensive. At this offensive the 91st division was in reserve. In the Meuse-Argonne offensive the Chaplain was with the stretcher-bearers and first-aid men of the 362nd Infantry. It was in this engagement that he came under severe fire, and on the second day, September 27th, 1918, received a flesh wound in the thigh. He was with his battalion in the trench, waiting for a barrage to end. Asked what his sensations were at the moment, he said: "Curiosity was the chief sensation. What will happen? Then the word came, Over the top! I expected to see men fall immediately. But they did not. The German lines that we penetrated looked like plowed fields in furrows made by the shot and shell. The first resistance was after going half a mile. The Germans were on a hill ahead of us. I did not stop because of my wound, though it lamed me for a time." On the 29th he was put in charge of the regimental stretcher-bearers and first-aid detachment. From October 6th to the 15th he had charge of the 91st division burial party, under the divisional officer, and he attended the burial of three who were at one time elders in the British mission, viz., Alex. Anderson, Brother Harper, and Sergeant Sadler, who were killed in the Meuse-Argonne offensive, September 29th.

October 16th, 1918, Chaplain Smith was assigned to the 362nd infantry again, and was their mail officer. He was with this regiment in the Lys-Scheldt offensive in the drive for Audenarde and Ghent in Belgium, from October 31st until the signing of the armistice, November 11th. The country over which they fought here was level, only the hedges and houses afforded protection from the most intense barrage and direct artillery fire of the Germans. On the first day, October 31st, he went over the top with the stretcher-bearers and first-aid men of the 3rd battalion. And it was in this action that he got his second wound, a bullet through the upper muscles of his right arm, while trying

to assist a wounded officer. Notwithstanding this, which he calls a "slight wound," he had charge on November 2nd of the regimental burial party.

From December 3rd, 1918, to the 23rd he was on detail with the senior chaplain, in an effort to locate the graves of some of the missing men of the division. About the 15th of January, 1919, he was made supervisor of education in the 91st division. More than 2,000 men of this division had classes in English, history, mathematics, agriculture, business subjects, languages and ethics of citizenship, all under his supervision.

In March he was one of a detachment of officers that was sent to the English University at Leeds, from which he now takes leave and proceeds soon to the demobilization camp in America, and home, to receive the welcome a heroic, brave officer is entitled to from his numerous kindred and friends, whose pride in his army record is unbounded. God speed him on his journey, and bless him and such as he forever.

J. F. W.

FROM THE MISSION FIELD.

Concert.—The Bradford Relief Society, under the able leadership of Sister Mary E. Sanders, on June 28th, 1919, gave a very successful tea and concert. At 4:30 p.m. the first table was spread, and at the head of the three tables were Presidents George F. Richards, Sister Richards, President George Albert Smith. The program, which began at 7:30, was well rendered. In conclusion, Presidents Richards and Smith each spoke; reference was made to the signing of peace and kindred topics, and a glowing tribute was paid to the faithful efforts of Sister Sanders in connection with relief society work.

Peace Services.—All the branches of the Scottish conference held "Thanksgiving Service" on Sunday, July 6th, 1919, when prayer, sermons, and hymns of praise, appropriate for the occasion, were rendered. The Peace services were inspiring and instructive.

There was held on Sunday, July 6th, 1919, at the Handsworth Chapel, Birmingham, a special thanksgiving service in accordance with the proclamation issued by His Majesty the King. The Saltley, Sparkbrook, and Handsworth branches met together on this occasion. The speakers were Branch President John B. Ward, Elders Joseph A. Marquiss, James Widdowson, Charles Hatch, and Sister Caroline Hatch, and Conference President Henry E. Clarke. An anthem was rendered by a number of the saints. A solo was also rendered by Brother C. C. Edwards. All present acknowledged the spirit of the meeting. President John M. Joseph, of the Birmingham branch, presided.

Socials.—A farewell social was held at Gateshead-on-Tyne.

Monday, June 23rd, 1919, in honor of Elder Joseph Anthony Marquiss, who has been called upon a mission to the Birmingham conference. An enjoyable evening was spent, and he was given a hearty, substantial send off.

Tuesday, July 1st, 1919, an important Relief Society social was held at Glasgow. President Mary P. Hunter took charge of the festivities, and all had a most enjoyable time. Songs, recitations, etc., entertained the gathering, and refreshments were served.

A successful social was organized by the Lady Missionary class of the Hull branch, in honor of Brother James Widdowson, called as a missionary to the Birmingham conference. A pleasing program was rendered and a substantial sum presented to Brother Widdowson to help him on his way.

A farewell party was given to Mrs. Rose E. Rumble and family, also Beatrice Myers, Brothers Wilford Tueller and Nephi M. Valentine (United States soldiers) at Deseret, London. The program was interesting, and each received a token of remembrance from their friends, presented by President McKay. The two soldiers return to Zion after having completed three months of schooling in London. They also did considerable missionary work. The others go to Taber, Alberta, Canada.

July 5th, 1919, a benefit social was held in the Halifax branch, Leeds conference, when the Sunday school troupe, under the leadership of Superintendent George Smith, gave a very enjoyable time to all in attendance. At the conclusion a collection was made for the benefit of the needy of the branch, and a neat little sum was realized.

Reorganizations.—The Gateshead branch Relief Society was reorganized June 22nd, 1919, as follows: Catheline Graham, president; Lizzie Robinson, first counselor, Jane Ann Poulson, second counselor; Ethel Lintell, secretary and treasurer. Mutual Improvement Association: Isaac B. Gray, president; Albert E. C. Banks, first counselor; Catherine Stawart, second counselor. Sunday-school: Albert E. C. Banks, superintendent; Isaac B. Gray, first assistant, Francis Graham, second assistant.

Monday, June 30th, 1919, at Deseret, the North London Relief Society was reorganized with the following officers: Emma E. Steele, president; Germaine Depassel and Alice Stockwood, counselors; Celia F. Barns, secretary; Gertrude Salt, treasurer. The society is in a good condition, having clothing on hand for the poor and a substantial amount of money in the treasury.

July 6th, 1919, Elder Leonard H. Whipple attended the Batley branch, Leeds conference, and reorganized the Sunday school: Frank Holroyd, superintendent; Alphonse Van Puche, first assistant; John Moore, second assistant; Sister Alphonse Van Puche, secretary; and Beatrice Laycock, organist. Frank Holroyd and Beatrice Laycock were sustained as teachers.

July 16th, 1919, President Arnold G. Holland visited and reorganized the Halifax branch, Leeds conference, with Elder Reginald H. Sanders as president; Lily Mosley, organist; and Florence Walker, recorder. After this an open-air meeting was held.

The Relief Society of the Barnsley branch, Sheffield conference, was reorganized on Sunday, June 22nd, with Harriett Rogan, president; Margaret Potts, first counselor; Emma Howorth, second counselor; Margaret F. Briggs, secretary.

IT'S THE WORD TO THE LIVING THAT TELLS.

It isn't enough to say in our hearts that we like a man for his ways,
It isn't enough that we fill our minds with paeans of silent praise:
Nor is it enough that we honor a man, as our confidence upward mounts—
It's going right up to the man himself and telling him so, that counts.

For the sun may shine as never before, yet the sky be black as night,
As the storm-clouds spreading fold on fold, shut out its effulgent light.
But of what avail is the sun beyond, if it never appears to view?
The rays that hallow their way to our hearts are the ones that penetrate
through.

There are men in the world, aye, and women, too, that rise to the noblest
heights;
Yet their paths oft lie in the humbler spheres, away from the glaring
lights,
And they pass on their way with never a word of comfort, or hope or
trust,
Till they fall at last; then a recreant world sounds its eulogy over their
dust.

If a man does a work you really admire, don't leave a kind word unsaid,
In fear that to do so might make him vain, and cause him to "lose his
head;"

But reach out your hand and tell him, "Well done," and see how his
gratitude swells.

It isn't the flowers we strew on the grave, it's the word to the living
that tells.

Logan, Utah.

LON J. HADDOCK.

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